

Equating and Contrasting in Religious Contexts: A Critical Stylistic Study

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Abstract

In this study 'equating and contrasting' as a textual-conceptual tool of analysis within the frame of critical stylistics is utilized. It is aimed at demonstrating the textual triggers which reflect equating and contrasting in religious texts in order to extract the implied ideologies. The data consists of selected religious discourses from the Prophet Mohammed's tradition regarding his Household. The study concludes that there are certain textual triggers reflecting equating as well as contrasting in the Prophet Mohammed's sayings about his Household. Equating is utilised to reflect the state in which the Household is made identical to the Prophet Mohammed. The ideological implications of equating are textually produced through a number of textual triggers such as: Intensive relational equivalence, Appositional equivalence, Metaphorical equivalence, and Parallel Structure. Contrasting, on the other hand, reveals the exclusivity of salvation to the Household excluding any other possible pathways. The ideological implications of contrasting are textually produced through two textual triggers only: Parallelism and Transitional structure.

Keywords: Critical Stylistics, Equating and Contrasting, Ideology, Religious Discourse

1. Introduction

Little academic devotion has been targeted by researchers to investigating the textual elements of equating and contrasting in religious texts within the framework of critical stylistics (henceforth CS). Earlier works in relation to this work can be read in Hussein and Ibrahim (2021) investigating *Equating and Contrasting* in English proverbs regarding men and women to reveal the sexist ideologies. The study concludes that men and women are equated as well as contrasted in a worldview constructed by the text producers. Another study conducted by Mohammed and Qasim (2023) probing explicit as well as implicit confutation in religious texts within the frame of critical stylistics. The study aimed at uncovering the hidden ideologies through operating the tools: *Naming and describing*, *Implying and Assuming*, *Negating*, and *Hypothesizing* revealing the way the confuter and the confutee disclose their hidden ideologies during their encounter. A further study of religious texts within the frame of critical stylistics has been done by Sahan (2021) investigating tolerance in English-Arabic religious texts. One tool of analysis was employed *Implying and Assuming* only. The study aimed at making a comparison between English and Arabic religious discourses probing the ideology of tolerance through the textual triggers.

No prominent emphasis on investigating the sole role of 'equating and contrasting' has been adequately done on religious discourse; this article takes the accountability of examining this textual-conceptual tool of analysis in the context of religion to assess its integration along with extracting its ideological implications. The tool of analysis operates on two levels of form and function. Formally, there are a number of textual triggers which lead the reader to the functional/ ideological implications in religious texts. In this study, it is aimed at providing answers for the following research questions:

1. What are the textual triggers found in religious discourse reflecting equating as well as contrasting as a textual-conceptual tool in CS?
2. Which textual trigger is most commonly utilized in the selected data?
3. What are the ideological implications behind utilizing equating as well as contrasting in religious texts as a textual-conceptual tool in CS?

2. Critical Stylistics

CS arose as a valuable method for addressing ideology in language functioning as a bridge between stylistics and critical discourse analysis. The term was first coined by Jeffries (2007) to establish a stream of stylistics which focused on ideology, demonstrating the applicability of stylistic analysis to both literary and non-literary texts. This led Jeffries to conclude that the same analytical methods are needed for all types of textual analysis. Thus, meaning in texts is formed in essentially the same way. Jeffries (2014) stated that stylistic analysis is the heart of the endeavor to see the power in language.

Like other approaches of critical linguistic analyses, CS is regarded as a method which examines the ideology in texts (Jeffries, 2014a). CS, nevertheless, suggests that one feature of language such as nominalization, in previous critical approaches, is only one way of perceiving how meanings are created by texts (Jeffries, 2014b). According to Jeffries (2010), a variety of instruments can be used to demonstrate how texts often influence readers to change their ideological viewpoints in order to align with the viewpoints of the texts' authors. Jeffries (2010) perceives stylistics to be focusing on the choices made by the text producers. The text producers are bound to the pressure of making the exact choices suitable for expressing their intention. Those choices, whether consciously or not, are always ideologically loaded.

CS refers to stylistic products that study the ways in which language reflects social meanings. Critical linguistics (revealing underlying power structure and social relations through linguistic analysis) along with CDA (the study of language to uncover powers, ideology, and social inequality in society) paved the way for the emergence of critical stylistic forms of study and analysis. Critical linguistics was initiated by Roger Fowler and his colleagues Gunther Kress, Robert Hodge, and Tony Trew. They investigated the ways in which social meanings like ideology and power are reflected by means of language, and the way language affects our perception of the world [(Fowler, *et al.* 1979; Fowler, 1991) cited in Nørgaard *et al.*, 2010:11)].

The textual-conceptual functions permit researchers to associate *what the text is doing* with *how it is doing it*.

The employment of the textual-conceptual tools sets CS apart from previous critical approaches to linguistics where the latter approaches hold that one linguistic feature can produce different kinds of textual meaning. As an instance, transitivity helps to illustrate the way text equate otherwise diverse elements by means of the equating tool. CS, however, suggests that one feature of language such as nominalization, in previous critical

approaches, is only one way of perceiving how meanings are created by texts. There is an idea that lies at the heart of CS which holds that there is a level of meaning that is placed between the systematic meaning (*'langue'* in Saussurean term), and the contextual meaning of language use (*'parole'* in Saussurean term). The text or utterance, at this level, employs the resources of language to give a specific world-view. The analyst has to find out “what the text is doing” and “how it is presenting the world” using the tools proposed in this framework known as “textual-conceptual functions.” This is intended to show that texts can produce certain kinds of meaning in different ways (Jeffries, 2014). As a result, Jeffries (2010) contends that the instruments offer a present-participle response to this question represented in ten textual-conceptual tools of analysis:

1. Naming and Describing
2. Presenting Actions/Events/States
3. Exemplifying and Enumerating
4. Prioritizing
5. Negating
6. Presenting the Speech and Thoughts of Others
7. Equating and Contrasting
8. Implying and Assuming
9. Hypothesizing
10. Presenting Time, Space and Society

Here comes the role of the Hallidayan (1994) notion of the three language metafunctions (ideational, interpersonal, and textual), in order to set the textual meaning within context. For the framework Jeffries proposed, she drew on the idea of ‘ideational’ meaning in the underlying linguistic system and related it to the language use in context. When the system of language is operated, the ideation is activated too. The crucial point to be stressed upon is that meaning making is achieved through the use of language in texts, and not what the language is producing.

3. Equating and Contrasting

In CS, equating refers to linguistic strategies that present two equivalent concepts, often through metaphors, similes, or grammatical structures like apposition, creating relations which propose sameness or shared propositions. Contrasting, on the other hand, considers differences between two concepts through juxtaposition, antithesis, or contrasting lexical choices, emphasizing distinctions and opposing meanings to form meaning and manifest ideologies. In order to enhance detecting equivalence or opposition in text, Jeffries (2010) lists a number of textual triggers to aid the analysts extracting each parameter (i.e. equating and contrasting) and finally uncover hidden ideologies in text.

Lexical semanticists assume that there can never be two exactly identical words in language and even the very close synonyms show some grammatical variations. Nevertheless, there are some lexical elements which show semantic equivalence and many dictionaries indicate that meaning equivalence is mentally real for language users. The case for antonyms is not any different. Language professionals, teachers and dictionary makers

propose that there is a semantic link jointing particular pairs of lexical elements known as antonyms i.e. a wide range of relationships of opposition where all semantic features except one are opposed. Different types of antonyms like gradable, converseness, etc. serve one function in the minds of recipients. The assumption is that the opposite meaning is more prominent compared with variation among types of opposition. Texts are able to set up novel synonyms and antonyms, either between words which seem unrelated out of context, or between phrases, clauses and even paragraphs. There are syntactic frames set up for words and phrases to create textual equivalence and opposition and thus creating relationships. The typical syntactic frames to set up opposition is (it was X not Y), and for equating (it was X, Y). The following are a figure illustrating possible types of equivalence in text:

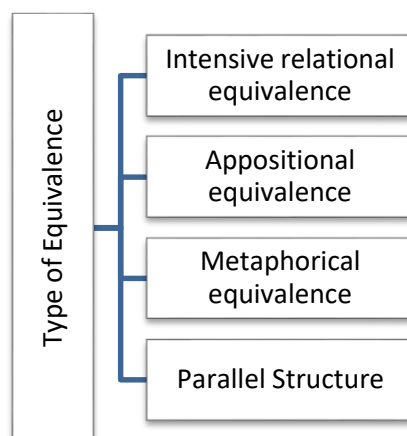


Diagram 1. Types of Equivalence

Table 1. Textual Triggers for Equating (Jeffries, 2010:59)

Type of Equivalence	Syntactic trigger
Intensive relational equivalence	X is Y; X seems Y; X became Y; Z made X Y; Z thinks X Y; Z caused X to become Y, etc.
Appositional equivalence	X, Y, (z)...
Metaphorical equivalence	X is Y, the X of Y, X is like Y
Parallel Structure	X is Y. X is Z

Table (1) demonstrates the types along with the syntactic triggers of equivalence in text.

On the other hand, contrasting can be expressed through a variety of method manifesting differences and oppositions. The figure (2) lists the possible types of contrasting in text. The table (2) shares a list of different linguistic realizations or syntactic triggers of opposition in English

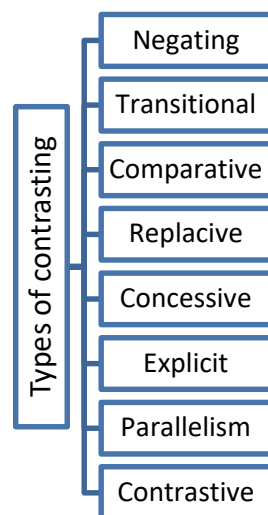


Diagram 2. Types of Contrasting

Table 2. Opposition linguistic trigger (Jeffries,2010)

Negated	X not Y; Some X, no Y; Plenty of X, a lack of Y
Transitional	turn X into Y; From X to Y; X become Y
Comparative	more X than Y; Less X than Y
Replative	X instead of Y; X rather than Y; X in preference of Y
Concessive	despite X, Y; X, yet Y; X, still Y
Explicit	X, by contrast with Y; X, as opposite to Y
Parallelism	he like X, she likes Y; Yours is X, mine is Y
Contrastive	X, but Y

In its simplest sense, as Jeffries (2014b) discusses, the ideological implications of such a textual-conceptual tool can well illustrate the negative-positive, good-bad, moral-immoral orientations of subjects in question, i.e. to validate or invalidate actions as well as legitimating certain practices that otherwise would be perceived to be illegal or inhumane. Davies (2013) adds that the employment of opposition may serve to orient the reader towards one direction or group or idea in favor of the other. The favored ones are associated with positive values and ethics and thus gain acceptance; whereas the unflavored ones are portrayed through negative principles and hence be rejected.

4. Religious Discourse

It is suggested by Harrison (2006) that the texts carry power. They can summon up a reality beyond the appearances as they unite the audience with something beyond themselves, with something unutterable. The components of texts hold power even when referred to in past. Mentioning them hold meaning. They have power to push believers to act similar to the case where the call to prayer summonses people to the neighbourhood mosque. The Sacred texts, hadiths, sermons, and catechisms are, indeed, of value for how people and communities come to comprehend and follow religions. They place the basis for religious faith and

practice and can be the decisive authorities. Nevertheless, they form only part of the story of religious discourse. Official documents and sacred books are recited and activated by actual people in actual contexts. Believers listen to theologians and educators, and then continue living their own lives interpreting these texts in their societies.

Harrison (2006) classifies three attitudes to religion: intellectual, concerned with belief; affective, concerned with emotions; and functional, concerned with practice. Each of these attitudes concentrations on specific religions over others and carries implicit merits and demerits. Discourse is structured when all the components of the system act together with the time and space in which they occur. These components might embrace significant figures namely imams or priests or leaders, or significant holy texts or unprinted doctrines. On the other hand, the patterns that arise among individuals interacting with one another around religious matters are also measureable which on larger scales can also arise as consistent discourse practices. This can be perceived among, for instance, praying believers in a certain religious tradition which reflects how religious discourse is rooted in larger systems and how discourse exists in time. What precedes and follows individual interaction can be of significance, with instructions uttered or written thousands of years ago being repeated in the modern-day discourse and, in turn, what religious believers say and write now, influencing how religious belief will advance going forward. Time scales can be measured on several levels, from the moment-by-moment collaboration of people to the discourse event as one in a series of discourse events, and over years. Religious discourse recounts Critical Stylistics by means of examining how language in religious texts, speeches, or practices constructs worldviews and then reflects ideologies and power relations. Critical Stylistics analyzes the linguistic features of religious discourse to uncover implicit significances and ideological factors. Religious discourse recurrently utilizes metaphors and symbolic language, which Critical Stylistics analyzes to probe underlying ideologies

5. Methodology and data selection

This work is a qualitative descriptive study of selected sayings of the Prophet Mohammed^{saww} in relation to his Household¹ (*Ali^{asws}*, (*Syeda*) *Fatima^{asws}*, *Al-Husayn^{asws}*, *Al-Hassan^{asws}*). For each extract the Arabic version is narrated along with its English translation. The translation is cited from the site: Hobeali.com. All Extracts are cited from Bihar Al Anwaar V23, The Book of Imamate. Each extract is documented immediately after its English translation mentioning the page number, the chapter, and the hadith sequence in the book. Selective sampling (criterion-based sampling) technique has been followed; texts (Hadiths) which carry textual equivalence and opposition has been selected for analysis. Hadiths with no such textual triggers have been excluded.

The model of analysis is Critical stylistics proposed by Jeffries (2010). The textual-conceptual tool employed for the analysis is ‘equating and contrasting’. The extracts are analyzed on two layers of form and function; formally, the analysis traces the textual triggers

¹ See also:

https://ar.wikipedia.org/wiki/%D8%A3%D9%87%D9%84_%D8%A7%D9%84%D8%A8%D9%8A%D8%AA

provided by the model of analysis, whereas, functionally, ideological implications are extracted through the formal aspects of language (i.e. textual triggers).

6. Data Analysis

Extract (1)

45- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه ع قال قال رسول الله ص مثل أهل بيتي فيكم مثل سفينة نوح من ركبها نجا ومن تخلف عنها رُج في النار.

(The book) 'Uyoon Akhbar Al-Reza^{asws} by the three chains from Al-Reza^{asws} from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'And example of the People^{asws} of my^{saww} Household is an example of the ship of Noaha's. One who sails it is saved and one who stays behind from it would fall into the Fire''. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 45)

إنما مثل أهل بيتي فيكم كمثال سفينة نوح من ركبها نجا ومن تخلف عنها غرق ومثل باب حطة من دخله نجا ومن لم يدخله هلك.

But rather the People^{asws} of the Household among you all is like an example of the ship of Noaha's. The one who sails it would attain salvation, and the one who stays behind from it, would drown; and an example of the door of Hitta (among the Children of Israel). The one who enters it attains salvation, and the one who does not enter it would be destroyed!'' (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 3)

Analysis:

Form (textual triggers):

Equating in extract (1) is demonstrated through the structure 'Intensive relational equivalence' which can be represented by the syntactic trigger (X is like Y); the People^{asws} of the Household (X) among you all is like an example of the ship of Noaha's (Y).

Such formal structure draws a comparison between the Household of the prophet Mohammed and the ship of the prophet Noah. Equating these two images carries **ideological implications**:

- both ships are driven by a prophet; the ship of the Household is led by the prophet Mohammed similar to the ship of Noah which is led by Him.
- the ship of Noah was the only sailing ship during the flood; its passengers were the only survivors of that flood.

The analogy is highlighted more in the second point referring to the situation is which following the path of the prophet and his Household is the only path to salvation; this can be perceived though the selection of a contrasting structure as: (They are X; Others are Y) "The

one who sails it (X) would attain salvation, and the one who stays behind from it (Y), would drown”.

Contrasting is demonstrated utilizing both the transitional structure (X become Y) as well as parallel structure. ‘*The one (X) who enters it attains salvation (becomes Y), and the one (X) who does not enter it would be destroyed (turns into Y)*’. Parallelism shows the opposition of two phrases: ‘*The one who enters it attains salvation*’ is opposed to ‘*the one who does not enter it would be destroyed*’.

Ideological Implications:

Ideologically such a construction offers the reader with a pair of extreme choices: one leads to the virtue; the other leads to the corruption. The text reader will have to make a choice according to the worldview created.

Selecting textual opposition creates a worldview in which two opposing orientations or ideologies are juxtaposed; one choice leads to salvation while the other leads to damnation. This structure serves to guide the audience to accepting the virtuous pathway and reject the negative one. Such an opposition implies the exclusiveness of salvation to the ship of the Household. Similar to the ship of Noah which was the only salvation from the flood (destruction); no other pathway can bring salvation other than that of the households’. (see also Al-Harawi, 2015)

Extract (2)

وَمَثَلُ الْأَيُّمَةِ مِنْ وَلَدِكَ بَعْدِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا بَاقًا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُكُمْ مَثَلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ.

And an example of the Imams^{asws} from your^{asws} sons^{asws} after me^{saww} is an example of the ship of Noaha's. One who sails it is saved and one who stays behind from it drowns, and your^{asws} example is an example of the stars. Every time a star disappears, a star appears, up to the Day of Qiyamah'' (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 53)

Analysis:

Form (textual triggers):

Textual equivalence is demonstrated through the employment of metaphorical equivalence with the textual trigger: ‘X is like Y’. The inceptive part of the extract has been analyzed in Extract (1). The second part of the extract projects equivalence in : “*And an example of the Imams^{asws} is an example of the stars.*”. The analogy is made between the *Imams* and *stars*; the stars are regarded as signs of guidance functioning as a compass showing the right path. Similarly, *Imams* are metaphorically referred to as guiding stars to salvation. Tenor (x) is the main entity is further described and elucidated by vehicle (Y).

Table 3. Metaphorical equivalence in Extract (2)

Tenor (X): entity being described	Vehicle (Y): entity describing the tenor
<i>Imams^{asws} from your^{asws} sons^{asws}</i>	<i>the ship of Noaha's</i>
	<i>the stars</i>

Textual opposition, although not explicitly stated, can be inferred from the inceptive structure of the extract '*And an example of the Imams^{asws} from your^{asws} sons^{asws} after me^{saww} is an example of the ship of Noahas. One who sails it is saved and one who stays behind from it drowns*'. The opposition can be inferred as such: *one who follow the stars is saved and the one who doesn't will be lost in the dark*. Structurally, transitional structure (X become Y) as well as parallel structure are utilized. 'one (X) who follow the stars is saved (becomes Y) and the one (X) who doesn't will be lost in the dark (becomes Y).

Extract (3)

وَمِنْ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ ﷺ عَمَّنْ كُنْتُ مَوْلَاةً فَعَلَيْ مَوْلَاةِ اللَّهِ وَالْمَنْ وَالَاةُ وَغَادٍ مِنْ عَادَاةٍ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَاجِبٌ مَنْ أَحْبَبَهُ وَابْغِضْ مَنْ ابْغَضَهُ.

And from that are the words of Rasool-Allah^{azwj} to Ali^{asws}: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the ones who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, and Love the ones who loves him^{asws}, and Hate the one who hates him^{asws}'. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 11)

Analysis:

Form (textual triggers):

Formally, equating is demonstrated through the employment of the metaphorical equivalence (X is Y) as well as parallel structure (X is Y, Z is Y). *One whose Master^{saww} (Y) I^{saww} (X) was, so Ali^{asws} (Z) is his Master^{asws}(Y)*. In the inceptive part of the extract the two figures, Rasool-Allah^{azwj} and Ali^{asws} are equated as Ali^{asws} is given an identical value as Allah^{azwj}. **Ideologically**, there is an implication that Ali^{asws} is the successor of Rasool-Allah^{azwj} due to the numerous virtues and privileges Ali^{asws} has over other companions of Rasool-Allah^{azwj}. For the detailed narrative of Ghadir Khum see (Ghadir Khumm in the Qur'an, Hadith, History, see also Al-Suyuti, 1957).

The second part of the extract demonstrates a pair of contrasting structures as shown below.

Table 4. Positive vs Negative connotation in Extract (3)

Positive connotation	Negative connotation
<i>Befriend the ones who befriends him^{asws}</i>	<i>be Inimical to the one who is inimical to him^{asws}</i>
<i>Help the one who helps him^{asws},</i>	<i>Abandon the one who abandons him^{asws},</i>
<i>Love the ones who loves him^{asws},</i>	<i>Hate the one who hates him^{asws} ”</i>

The phrases with positive connotation are presented first then juxtaposed with phrases with negative connotation. Such a parallelism in structure is utilized to create a worldview for the receptor to make a choice mindfully between vice and virtue; the totality of virtue is oriented to Ali^{asws} in the first group of phrases carrying positive connotation; whereas the vice is oriented to the ones who are against Ali^{asws}, represented through the phrases carrying negative connotation.

Ideological Implications:

There is an explicit declaration by Rasool-Allah^{azwj} that the pathway of Ali^{asws} is exclusively the pathway to salvation which is identical to the one of Rasool-Allah^{azwj}. It is worth mentioning that the incident of Ghadir Khum had happened in response to the Quranic verse on Rasool-Allah^{azwj} "O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (Qur'an 5:67). Such equivalence can also be noticed in extract (4) as well.

Extract (4)

53- ك، إكمال الدين لي، الأما لي للصدق ابنُ الرِّجِّي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ يَا عَلِيُّ أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا وَلَنْ تُؤْتِيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُجِنِّي وَبُيْعُكَ لِأَنَّكَ مِنِّي وَأَنَا مِنْكَ لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَرُوحُكَ مِنْ رُوحِي وَسِرِّيَّتُكَ سِرِّيَّتِي وَعَلَانِيَتُكَ عَلَانِيَتِي

'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! I^{saww} am the city of wisdom and you^{asws} are its door, and the city can never be come to except from the direction of its door, and he lies, the one who claims that he loves me^{saww} and hates you^{asws}, because you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is from my^{saww} flesh, and your^{asws} blood is from my^{saww} blood, and your^{asws} soul is from my^{saww} soul, and your^{asws} secrets are my^{saww} secrets and your proclamations are my^{saww} proclamations.

Analysis:

Form (textual triggers):

The type of Equivalence is that of Metaphorical equivalence represented by means of the textual trigger (the X of Y). The sort of metaphor employed is that of synecdoche (i.e. mentioning the part to refer to whole). In (4) the synecdoche is manifested through a metaphorical expression in which the whole is embodied by Rasool-Allah^{saww} being **the city of wisdom (Y)**; Ali^{asws} is **its door (X)** embodying the part to that whole. Thus, Ali^{asws} is metaphorically illustrated as part of Rasool-Allah^{saww}.

Ideological Implications:

The ideological factors can be entailed from the rest of hadith **the city can never be come to except from the direction of its door**. It can be entailed that following Rasool-Allah^{saww} is conditioned by following the one he^{saww} appointed as trustworthy i.e. Ali^{asws} solely. In later part of the extract the metaphorical equivalence is recalled through the text: **you^{asws} are from me^{saww} and I^{saww} am from you^{asws}**. There is an equivalence between the two figures where each one of them is part of the other. This manifests a sense of identicality between the two which reinforces the ideologies discussed in extract (3).

Extract (5)

12- وَ مِنْ ذَلِكَ فِي هَذَا الْمَعْنَى مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ مِنْ عِدَّةٍ طَرَفٍ فِي كِتَابِهِ بِإِسْنَادِهِا فَمِنْهَا قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ وَ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ إِنَّ اللَّطِيفَ الْحَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْترَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَاَنْظُرُوا مَا دَا تَخْلَعُونِي فِيهِمَا.

And from that in this meaning is what is reported by Al Shafie Ibn Al Maghazily, from a number of ways in his book, by their chains, and from these is, 'Rasool-Allah^{saww} said: **I^{saww} am about to be called and I^{saww} will answer, and I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family the People^{asws} of my^{saww} household, and the Subtle, the Informed has Informed me^{saww} that these two will never separate until they return to me at the Fountain, therefore look at what you are dealing with me^{saww} regarding these two**'. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 12).

7- يَف، الطرائف رَوَى عَنْ أَحْمَدَ بْنِ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي وَ أَحَدُهُمَا كُتُبُ مِنَ الْآخِرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي أَلَا وَ إِنَّهُمَا لَنْ يَفْترَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The book) 'Al Taraif' – It is reported from Ahmad Bin Hanbal in his (book) 'Musnad', by his chain going up to Saeed Al Khudry who said, 'Rasool-Allah^{saww} said: **I^{saww} am leaving**

behind among you the two weighty things, what if you were to adhere with these two, you will never go astray after me^{saww}, and one of the two is greater than the other – Book of Allah^{azwj} being a rope extended from the sky to the earth, and my^{saww} family the People^{asws} of my^{saww} Household. Indeed! And these two will never separate until they return to me^{saww} at the Fountain’. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 7).

Analysis:

Form (textual triggers):

The appositional structure in the extract utilizes two phrases adjacent to each other with no comma separating the two. The reason is that the second noun phrase carries extra information about the entity referred to from a number of possible alternatives. The appositional equivalence can be represented by the two phrases (12) (*my^{saww} family*) (*the People^{asws} of my^{saww} Household*) as well as (7) (*Book of Allah^{azwj}*) (*a rope extended from the sky to the earth*) are adjacently structured with no comma in between. The lack of comma between the two opposed structures conveys that the second phrase for each structure is providing extra information about the first phrase; in (12) the second phrase (*the People^{asws} of my^{saww} Household*) is specifying the identity of the people referred to in the first phrase (*my^{saww} family*) from a number of other possible people. In other words, the reference to the Household is in fact a reference to the family of Rasool-Allah^{saww} i.e. Ali^{asws}, (Syeda) Fatima^{asws}, Al-Hassan^{asws}, and Al-Husayn^{asws}.

In (7), the two phrases are referring to one entity which is the *Book of Allah^{azwj}*. The second phrase (*a rope extended from the sky to the earth*) is providing more information which specifies more the entity in the first phrase.

Ideological Implications:

Such a structure is elaborative in terms of who the members of Household are and what is the Book of Allah^{azwj}.

Extract (6)

95- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يَرْفَعُهُ إِلَى الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص فَاطِمَةُ بَهْجَةُ قَلْبِي وَابْنَاهَا ثَمَرَةُ قُرْأَدِي وَبَعْلُهَا نُورٌ بَصِيرِي وَ الْأَيْمَةُ مِنْ وَلَدِهَا أَمَانَتِي وَ الْحَبْلُ الْمَمْدُودُ فَمَنْ اغْتَصَمَ بِهِمْ فَقَدْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُمْ فَقَدْ هَوَى.

Kitab Al-Rowza, ‘Al-Fazail’ of Ibn Shazan - Raising it to the Imam Ja’farasws Bin Mohammed^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from Jabir Al-Ansari who said, ‘Rasool-Allah^{saww} said: ‘(Syeda) Fatima^{asws} is the joy of my^{saw} heart, and her^{asws} two sons^{asws} are the fruits of my^{saww} heart, and her^{asws} husband is the light of my^{saww} eyes, and the Imams^{asws} from her^{asws} sons^{asws} are my^{saww} trustees, and the extended rope. So, the one who holds fast with them^{asws}, so he has attained salvation,

and one who stays behind from them^{asws}, so he has collapsed''. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 95).

Analysis:

Form (textual triggers):

Equivalence can be manifested through the Metaphorical equivalence: (X is Y). There is a non-literal comparison between two distinct entities to be described by stating (or implying) that (X) **is** something else (Y). This creates a worldview in the minds of the readers about two entities to be compared and evaluated. Tenor (x) is the main entity is further described and elucidated by vehicle (Y). In the extract there is no logical direct link between *Fatima^{asws}* and *the joy of my^{saww} heart*. Metaphorically, it refers to the amount of significance *Seyede Fatima^{asws}* has on *the Prophet Mohammed^{saww}*. Same thing applies to the rest of other instances shown in the table (X):

Table 5. Metaphorical equivalence of Extract (6)

Tenor (X): entity being described	Vehicle (Y): entity describing the tenor
Fatima ^{asws}	the joy of my ^{saww} heart
her ^{asws} two sons ^{asws}	the fruits of my ^{saww} heart
her ^{asws} husband	the light of my ^{saww} eyes
the Imams ^{asws} from her ^{asws} sons ^{asws}	my ^{saww} trustees

Moreover, synecdoche is utilized to reflect the part-whole correlation between the tenor and the vehicle. **Ideologically**, such kind of equivalence is meant to stress on the significant position the Household occupy, about which people need to grow awareness. The Household are equated with the emotions and parts of Rasool-Allah^{saww} and thus they are identical with his^{saww} standards and principles.

Textual opposition in the text shows the selection of Transition (X becomes Y) as well as Parallelism (X becomes Y, X becomes Z). The extract operates opposition in this manner: *The one who holds fast with them^{asws}, so he (X) has attained (becomes) salvation (Y), and one (X) who stays behind from them^{asws} (becomes), so he has collapsed (Z)''*

Ideological Implications:

Such opposition highlights the exclusivity of salvation to the Household of Rasool-Allah^{saww} as analyzed with more details in extracts (1) and (2).

Extract (7)

99- وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى أَنَسِ بْنِ مَالِكٍ وَ الزُّبَيْرِ بْنِ الْعَوَّامِ أَنَّهُمَا قَالَا قَالَ رَسُولُ اللَّهِ ص أَنَا مِيزَانُ الْعِلْمِ وَ عَلَيَّ كِفَتَاؤُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ خِيُوطُهُ وَ فَاطِمَةُ عِلَاقَتُهُ وَ الْأَئِمَّةُ مِنْ وَلَدِهِمْ يُنْصَبُ هُمْ يَوْمَ الْقِيَامَةِ فَيُوزَنُ فِيهِ الْأَعْمَالُ مِنَ الْمُحْسِنِينَ لَنَا وَ الْمُبْغِضِينَ.

And by the chain raising it to Anas Bin Malik (well-known fabricator), and Al Zubeyr Bin Al Awwam, they both said, ‘Rasool-Allah^{saww} said: ‘I^{saww} am the scale of knowledge and Ali^{asws} is its two palms, and Al-Hassan^{asws} and Al-Husayn^{asws} are its ropes, and (Syeda) Fatima^{asws} is its hanger, and the Imams^{asws} from their^{asws} sons^{asws}, He^{azwj} will Establish for them^{asws} of the Day of Qiyamah and they will be weighing in it the deeds from the ones who love us^{asws} and the haters’’. (Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 99).

Analysis:

Form (textual triggers):

Equivalence is textually represented through Metaphorical equivalence utilizing the syntactic trigger (X is Y). Formally speaking the analysis is similar to the one in extract (6). The metaphor equates Rasool-Allah^{saww} and his Household (tenor) to the scale of knowledge (the X of Y) (vehicle). Over again, synecdoche is functioned in this extract indexing parts and the whole. The details are demonstrated through table (6).

Ideological Implications:

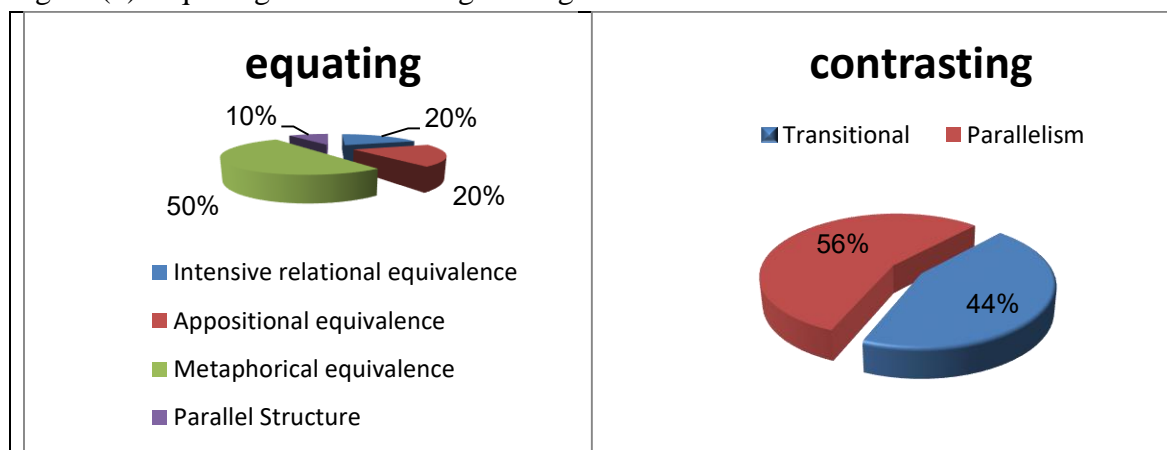
There is reference to the justice and wisdom of the Prophet and his Household. All parts of the scales are equated to one of the household members creating a more precise image of the significant bond among the Prophet and his Household. Such significance reflects the identical value shared among them.

Table 6. Metaphorical Equivalence of Extract (7)

Tenor (X): entity being described	Vehicle (Y): entity describing the tenor
<i>Rasool-Allah^{saww}</i>	<i>the scale of knowledge</i>
<i>Ali^{asws}</i>	<i>its [the scale] two palms</i>
<i>Al-Hassan^{asws} and Al-Husayn^{asws}</i>	<i>its ropes</i>
<i>(Syeda) Fatima^{asws}</i>	<i>its hanger</i>

7. Results and Discussions

Figure (1): Equating and contrasting in religious discourse



There are a number of textual triggers for equating and contrasting in the analyzed religious discourse. The variation of utility among textual triggers shown below reflects significant ideological factors as shown in figure (1).

The syntactic triggers utilized for equating are as follows:

- Intensive relational equivalence (X is Y), (X became Y).
- Appositional equivalence (X, Y, (z)...))
- Metaphorical equivalence (X is Y), (the X of Y), (X is like Y)
- Parallel Structure (X is Y. X is Z)

The syntactic triggers utilized for contrasting are as follows:

- Transitional (turn X into Y), (X become Y)
- Parallelism (he is X, she is Y)

Extracts manifest more textual triggers for equating than those of contrasting. This reflects a number of ideological implications. There is a tendency to highlight the equivalence among the Household with the Prophet Mohammed^{saww}. Furthermore, the pathway to salvation is shown by representing identical figures to the Prophet Mohammed^{saww}. Contrasting, on the other hand, has always been targeted to those who disbelieve and disobey the pathway of the Prophet Mohammed^{saww} and his Household.

8. Conclusions

Critical stylistics provides a comprehensive toolkit of analysis by which a more adequate analysis of the texts. This article utilizes equating and contrasting as one textual-conceptual tool of analysis to be employed in religious hadiths from Prophet Mohammed's^{saww} tradition.

Equating is utilised to reflect the state in which the Household is made identical and equalized with the Prophet Mohammed^{saww}. The ideological implications of equating are textually produced through a number of textual triggers such as: Intensive relational equivalence, Appositional equivalence, Metaphorical equivalence, and Parallel Structure.

Textual triggers of equating such as Intensive relational equivalence; whereas only two textual triggers are spotted in the selected data. Ideologically, equalizing the elements of textual analysis (the Household of the prophet) with means of salvation is depicted. Contrasting, on the other hand, reveals the exclusivity of salvation to the Household. The worldview created by the text offers the reader with two juxtaposed concepts and beliefs; one leads to salvation while the other leads to destruction. The ideological implications of contrasting in the analysed data are textually produced basically through two textual triggers: Parallelism and Transitional structure.

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